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Fort Wayne Bible Institute

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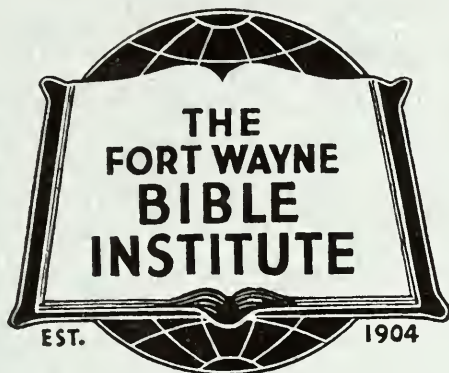
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*"WHERE THERE IS NO VISION, THE PEOPLE PERISH"*



# THE BIBLE VISION

*"Write the vision and make it plain"*

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BERNE, IND., and FORT WAYNE, IND.

MAY, 1937

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## MEETING LIFE'S PROBLEMS

Rev. J. S. Wood

## TUNING IN ON THE CELESTIAL BROADCAST

Miss Ruby Lundgren

## ESSENTIALS TO SAVING FAITH

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## THE LORD'S HEALING TOUCH: A TESTIMONY

Miss Emma Dirstein

## THE FIELD IS THE WORLD

## COMMENCEMENT ANNOUNCEMENTS

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Published at Berne, Ind., by the Fort Wayne Bible Institute  
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# The Bible Vision

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## The Bible Vision

*The Bible Vision* is now eight months old and it already has won its way as a welcome messenger into a number of homes. One subscriber says that he enjoys it because the articles are pointed, interesting, and provoking of thought. It is welcomed on quite a number of mission stations in various parts of the world for the news that it brings from the homeland. It is the *one* medium of fellowship for many members of the Fellowship Circle.

*The Bible Vision* was purposely begun on a modest scale. It was expected that improvements would be made as editorial experience widened and as its circulation increased. A few additions are under consideration for early issues. Some outstanding preachers and teachers are to be invited to join the editorial staff. A new cover design will make its appearance in the near future. A finer publication is our goal.

The cost of *The Bible Vision* is only 75c per year or \$1.00 for sixteen months. For two dollars the publication is sent anywhere in the world for a period of three years. This low rate is possible only on the condition that we have a fairly large circulation list. If you are not a subscriber, will you send us your remittance at once and help to make possible the ministry of *The Bible Vision*? Address: *The Bible Vision, Bible Institute, Fort Wayne, Indiana.*



# THE BIBLE VISION

*A Monthly Journal Reflecting the Light  
of the Bible on Us and Our Times*

Volume 1

MAY, 1937

Number 8

## Honesty

There are still some who are old-fashioned enough to believe that plain, homely honesty is still a virtue. They still hold that honesty is a foundation stone of an enduring social order. And they believe that honesty is not merely an academic abstraction shelved away in a library text on ethics, but that it is a living principle in the moral order. At least until our day, the common denominator of morality has been honesty, keeping one's word and maintaining faith with his fellowmen. But in our day the impossible feat has been achieved of making wrong right and right wrong.

The period through which we are passing is characterized by the flagrant violation of sacred promises. Nations break their pledges and repudiate their oaths with the utmost freedom. Treaties are regarded as mere scraps of paper. When Japan invaded Manchuria in 1931, she broke three treaties—the Kellogg Pact, the Nine-Power China treaty, and the League of Nations Covenant. A year later Germany defied the Treaty of Versailles by a program of rearmament. Italy followed by its conquest of Ethiopia, ignoring its own signature to the Kellogg Pact, the League Covenant, and the Three-Power Ethiopian treaty. Japan took the next step by scrapping the Washington and the London naval treaties. Germany made the next move by tearing the Locarno pact to bits, and since that time Belgium repudiated her mutual assistance pact to return to her pre-War isolation policy. But the crowning demonstration of moral bankruptcy among the nations of Europe is seen in the present Spanish conflict. Nations, with tongues in their cheeks, enter into agreements to stop sending supplies and troops into Spain, but all the while encourage the illicit traffic. It is estimated that there are now 120,000 foreign troops in Spain. It is becoming more and more a European war between the opposing camps of Fascism and Communism.

There is also a slackening of conscience with respect to individual honor and responsibility. Recently a young man said in regard to honesty, "Granted that it is useful to society that I should be honest, why should I mind about society, if I can find my own profit from stealing?"

For the Christian, dishonesty is a contradiction of his profession and a dishonor to his Lord. He is to "provide things honest in the sight of all man." He is to "walk honestly, as in the day." In word and deed he is to let his light so shine before men that they will see his good works and glorify the Father which is in heaven.

# Meeting Life's Problems

By REV. J. S. WOOD

*(Pastor of the Mennonite Brethren in Christ Church of Detroit, and member of the B. I. Board. The following article is a resume of an address given in chapel, March 17, 1937.)*

A problem is a perplexing question demanding settlement, especially when difficult or uncertain as to solution. There are problems in every realm. There are national, international, state, city, town, and neighborhood problems. There are financial, political, educational, social, moral and religious problems. There are family, home, secret, inward and personal problems. Life has its problems and they must be met, and we must do our part in meeting them. I offer four suggestions which may be helpful in "meeting life's problems."

## FIRST, KEEP A PROPER MIND ATTITUDE

Thinking plays an important part in life. The soul and life are dyed by the color of our thoughts. Solomon said, "For as he thinketh in his heart, so is he" (Prov. 23:7). Paul encourages right thinking in Phil. 3:8, and suggests some things to meditate upon as follows: "Whatsoever things are true, honest, just, pure, lovely, good report, virtuous and praise-worthy, *think on these things.*" There is a grave danger of thinking too much about our problems and ourselves. Do not waste any sympathy on yourself; stop whining. Tell everybody you meet that you are a failure and they will believe it. Talk and act like a winner, and sometime you will be one. Remember, that a winner never quits, and a quitter never wins. No person can habitually think gloomy thoughts and face life with a winning optimism. We must direct our thought-life in the right channel. We must keep a cool head and an active mind. We need clean, clear, deep and courageous thinking to "meet life's problems." Henry Van Dyke, wrote:

"Four things a man must learn to do  
If he would keep his record true!  
Think without confusion clearly,  
Act from honest motives purely,  
Love his fellowmen sincerely,  
Trust in God and heaven securely."

## SECOND, MAINTAIN A COURAGEOUS SPIRIT

Courage is that quality of mind, which meets danger or opposition with calmness, firmness and bravery. It is synonymous with boldness, daring, fearlessness, fortitude, gallantry, hardihood, mettle, pluck and valor. Courage is a word of deeper and nobler meaning than bravery. Courage is of the intellect and the will, and may be possessed in the highest degree by those who are constitutionally timid. Courage has a three-fold source: First, Divine Encouragement, "Be strong and of good courage" (Josh. 1:9). Second, Human Encouragement, "Be of good courage, and let us play the men for the people" (II Sam. 10:12). Third, Self Encouragement, "But David encouraged himself in the Lord his God" (I Sam. 30:6). There will be times in meeting our problems that



we may need encouragement from all three sources. Remember, that good courage is half the battle, and we may have to furnish some of it. There is a danger of becoming squealers. However, we must be courageous and fight, if we would win. We need to display the heroic in every day life. Wm. E. Henley, frail and broken in body, tortured in mind and spirit, spending five years in hospitals, suffered fifty operations, and losing a leg in the ordeal, wrote his invective, hurling defiance in the face of unkind fate:

“Out of the night that covers me,  
Black as the pit, from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.  
It matters not how straight the gate,  
How charged with punishment the scroll,  
I am the master of my fate:  
I am the captain of my soul.”

#### THIRD, LEARN TO BE CONTENTED

Discontentment has been the cause of much wreckage on the shores of time. It has led to the down-fall of nations and the breaking of homes; it has torn asunder well-organized and thriving churches, robbed people of the best that God and nature had in store for them, and it may lead to eternal separation from our Maker.

Contentment is a great asset. “But godliness with contentment is great gain” (I Tim. 6:6). “For I have learned in whatsoever state I am, therewith to be content” (Phil. 4:11). This is not an epochal experience that we receive at some altar of prayer. This is an art that must be learned. This is simply making the best of things. It is the result of adjusting ourselves to our place in life. Contentment is not found in material riches, in attainments of ambitions, in the social whirl, in questionable amusements, in chasing rainbows or things of fancy. It is found in fully committing ourselves to our Master, resigning ourselves to our lot, and adapting ourselves to our problems in life and say with the poet,

“I will try to find contentment in the paths that I must tread,  
I will cease to have resentment when another moves ahead,  
I will not be swayed by envy, when my rival's strength is shown;  
I will not deny his merit, but will strive to prove my own.”

#### FOURTH, BE HOPEFUL AND CONFIDENT

If we lack hopefulness and confidence in “meeting life's problems,” we are very apt to be defeated. Some one has said, “Where hope is gone, all is gone.” Some have failed in life because of an inferiority-complex, and said, “I can do nothing.” Others have failed because of a superiority-complex, and said, “I can do everything.” Neither of these are to be coveted, but we do need a middle-of-the-way complex, if we are to succeed.

In order to meet life's problems, we must retain hope and confidence, first, in God (I Jno. 3:21-22). Second, in others (Gal. 5:10). Third, in

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# Tuning In On the Celestial Broadcast

By MISS RUBY LUNDGREN

*(Miss Lundgren, class of '19, is a missionary to China with the China Inland Mission. By request, she tells of God's gracious working in behalf of her and her co-workers.)*

"I cannot tell why there should come to me  
A thought of some one miles and miles away  
In swift insistence on the memory,  
Unless a need there be that I should pray."

Several years ago my co-worker, Miss Bachmann, two Chinese Christian women and I went up into the hill country south of Lingshih city, Shansi. We were entertained in the home of a Christian in the village of Tan chi where we stayed for two weeks seeking to reach as many as possible with the Gospel story.

The home of this Christian consisted of four caves cut out in the side of the hill. One of the caves was graciously offered to us during our stay. There was a window frame pasted up with paper, and a two-leaved door at the mouth of the cave. Inside the cave was a "kang" or brick bed resembling a platform. We four women slept on this bed.

The main road through the village led right over the top of these caves and another smaller path led down in front of our dwelling place.

One night after we had gone to sleep, we were suddenly awakened by loud talking, the barking of dogs, and beating of gongs. We soon learned what caused all this disturbance. A report had come that brigands were not far away and immediately the women, gathering together things they prized most, ran into the small caves in the fields to hide themselves.

We all dressed and after talking over the situation requested the two Chinese women, who were with us, not to try to follow us, should we be taken captive by the brigands, but to hasten to get word to headquarters. We then again stretched out on the brick bed waiting to see how the matter would fall.

While we were in this imminent danger a friend of Miss Bachmann's in Germany felt strongly she must lay aside her work and pray for us. She didn't understand this swift insistence but felt we must be in danger. She prayed, "Be thou to them a refuge in time of trouble." Psalm 9:9.

The Lord gave His beloved sleep, for as we waited for developments we all fell asleep and slept peacefully until morning light. Morning brought memories of the night before.

What had happened? Did the brigands come? Yes, they came carrying two hostages with them: one a little Chinese boy and the other an old man. Passing through the village God kept them from learning that two lady missionaries were there. They passed through the village taking the path over our heads instead of the one which led in front of our door.

The friend in Germany who prayed felt this call to prayer so remarkable that she made a note of the day and hour, and wrote to Miss Bachmann asking if anything unusual happened at that time. It proved to be the very hour that we were in danger. "Great is Thy Faithfulness!"



# Essentials to Saving Faith

By REV. JARED F. GERIG, *Pastor of the Missionary Church of Cleveland, Ohio, Member of B. I. Class of '29.*

"Whosoever believeth that Jesus is the Christ, is born of God." I John 5:1.

Amongst all the evidences of the new birth found in this chapter of John's First Epistle, the one recorded in the words above is of absolute necessity and of primary importance. It states plainly that the man who is born again believes constantly in the saving person and power of the Lord Jesus Christ. Upon this type of faith and its effectiveness to bring salvation into the hearts and lives of men, we do well to think seriously.

*It is a faith possible to every man.* Salvation is for "whosoever believeth." The statement often heard from penitents, "I can't believe," is evidence of a lack of sense rather than a lack of power. The most simple man can believe. Faith is an every day exercise of every man. To sit on a chair, to lie on a bed, to ride in an automobile, to deposit money in a bank demands an exercising of faith; and no day passes but what brings many circumstances which are occasions for faith.

*This faith is a present tense faith.* It is not whosoever has believed, nor whosoever will believe, but whosoever believeth. Salvation begins with an act of faith which continues always to the present. It must be constant and unwavering. Sovereign grace makes no provision for a lack of, nor a break in faith. We are saved by the grace of God through faith, and we are kept saved by the power of God through faith. The evidence of faith is works, and faith without works is dead. The continuation of works is wholly dependent upon a continuation of faith. We are warranted by the Scriptures in believing that where a saved man's works are lacking, there faith to save a man is also lacking.

*Saving faith is a concentrated and directed faith.* It must be aimed at Christ for He is the center, circumference, and completion of it. He is the Author and Finisher. A man may believe a thousand things, and yet have no faith in Christ. Faith to save a man never becomes effective until it centers in Christ. When Christ is contacted by faith, that faith becomes the wire along which all the power of God comes to charge the life dynamically.

*It is a faith grounded in and supported by the foundational truth of the deity of Jesus Christ.* If Jesus is not the Christ, there is no strength, no support, no beam to faith. The whole structure of Christianity collapses, and men, anchoring their lifeless faith to a delusion, are left to flounder amid the inexplicable problems and miseries of life.

*It is an inclusive faith.* If faith gives assent to the deity of Jesus Christ, it must of necessity believe everything concerning His person and work. To believe in Him as the Son of God demands that we believe in Him as the Way, the Truth, and the Life. He is everything in opposition to aimlessness, error, and death. There can be no choice of truth. Christ is all the Truth; and to believe in Him is to give assent to all that He is, to all that He has done, and to all that He has taught.

*It is a faith that trusts and commits.* A man is born of God by resting  
(Continued on page 15)



# Motives Which Move

An interesting experiment has been conducted among some of the first year students of the past two years to discover certain facts regarding evangelism. Students were asked through what means they were brought to Christ, what truths were used by the Holy Spirit to convict them, and what prompted them to surrender to Christ. One of the surprising results of this investigation is the important place that fear has as a motivating force. The solemn truths of judgment and the soon coming of Christ are commonly used by the Holy Spirit to bring sinners to repentance.

Recently it was our privilege to exchange findings with a similar experiment conducted by Rev. L. E. Maxwell, Dean of the Prairie Bible Institute of Three Hills, Alberta. Mr. Maxwell states:

Once again we have just completed our interesting annual survey of the first year class in Personal Evangelism, to determine their motives for coming to Christ. We have conducted such a survey for the past five years with the same astonishing results in each instance. It is always a revelation to observe the class of truths and the agencies most mightily used of GOD to move men and women heavenward. Out of a class of one hundred and ten students our recent survey revealed the following *motives* and the *number* moved by each motive respectively:

Fear of Second Coming.....	18
Fear of Judgment.....	12
Fear of Hell.....	11
Fear of Consequences.....	28
Fear of Death.....	7
Fear of Failure.....	3
Just had a need.....	17
Satisfaction, Peace, Joy.....	3
Love of God.....	11
<hr/>	
Total.....	110

It will be noticed at a glance that "*Fear*" constituted the most powerful leverage to turn these souls to Christ. A total of seventy-nine, or about *seventy-two per cent* of the entire class, were moved Godward through the agency of some form of fear.

It became further noticeable that of this 79 there were 41 who were sixteen years or under at conversion, while 38 were over sixteen years of age. The number was about even, proving afresh and still more forcibly that *for all ages* GOD'S agency most used in conversion is that tremendous influence of "the terror of the Lord."

The findings of this survey tally with those of former years in another respect, especially with respect to those influenced through the "*love*" message. Ten per cent of these young people were moved by the love of God. But an interesting feature in this connection had to do with the *ages* of those *thus moved* to accept Christ. We discovered that only *one* of this number was over sixteen years of age. Ten of the eleven were sixteen or under. Not having gotten out into sin they were impressed by GOD'S *love* to come to Jesus. However, be it carefully noted

(Continued on page 15)

## The Moody Centenary Celebration

By the REV. JOHN GREENFIELD, D.D., Moravian Evangelist

In America and Europe the one hundredth birthday of Dwight L. Moody is being celebrated, as was the case in 1934 when millions remembered the natal day of the world's greatest preacher, Charles H. Spurgeon. Neither of these men had any college or university education, and yet doctors of divinity and college professors, as well as kings and presidents gladly sat at their feet as attentive listeners. What was the great secret of their success as soul-winners?

Undoubtedly they had extraordinary natural gifts. Each one in his sphere was a genius. Of Dwight L. Moody, Prof. Henry Drummond of Scotland once said, "*He was the greatest human I ever met.*"

But it was their definite spiritual experiences which made them such successful soul-winners. Both were brought to Christ not by learned theologians, but by consecrated laymen. They experienced a very definite conversion. But they knew Christ not only as a Saviour, but also as the One who "baptizes with the Holy Ghost and with fire." Again it was not any Bible teacher or preacher who led Moody into this great Pentecostal experience, but two consecrated women in Chicago.

They told the fiery young evangelist about the baptism with the Holy Ghost. They met with him once every week to pray for this blessing. Their united prayers were answered one day while Moody was walking on Wall Street in New York City. Moody said it was the greatest experience of his life, and made him such a soul-winner as the Apostolic Church became on the day of Pentecost.

After Moody had received this spiritual baptism, he could help other Christians into this same Pentecostal experience.

Among the many thousands whom Moody by voice and pen led to seek this spiritual baptism was a young English University student by the name of Charles T. Studd. This young man was the son of a wealthy father, and inherited nearly \$150,000.00, quite a fortune in those days, nearly sixty years ago. He was a born leader of men, standing first not only in his studies, but also in athletics, for he had national fame as a cricketer. His worldly and sport-loving father was first converted through Moody's preaching. Then followed the conversion of his three gifted sons and their baptism with the Holy Spirit. Charley Studd was led to give away all his earthly possessions and to spend half a century in China and Africa as a missionary. His biography has recently been published and is one of the greatest and most inspiring spiritual narratives we have ever read. Of most thrilling interest are his visits to leading colleges and universities in Europe and America. We quote a few sentences taken from his biography and hope they may be helpful to the leaders of the youth movement in our own Church. His biographer tells us:

"Charles Studd, like Moses, went God's way, renounced all, went into exile, and became the Saviour of the nation. The first-fruits of that act was the *bursting forth of a Holy Ghost revival among students,*



the like of which has never been seen before or since, and which reached on to every university in the English-speaking world."

In Minneapolis, Minn., he had the following experience:

"Jan. 14, 1897. After tea had meeting at 7:30 to 8:30. The Lord blessed the students and some others, but I heard that the President thought I used too much 'slang.' Anyhow it does not seem to have hurt the Lord much, for that night young A. asked me to go a walk with him. We talked over his case and he decided on a full surrender, which he completed in my room that night—a grand time. Then again next morning had interview with wounded birds and had a grand time with two boys. Then again at 2 P. M. had another interview with a volunteer, who I found had never been converted, and so could not do work for Jesus. He was under distress and condemnation, but he came most gloriously into the light. He *received the gift of Salvation*, surrendered, and *received the Holy Ghost*. Oh, the Holy Ghost came right down upon us, and it was *glory, glory everywhere around us and in us.*"

From a Knoxville Students' Conference, June 12, 1897, Mr. Studd gives us the following:

"Next day I had interviews all the afternoon and evening, a real glory time. One man told me as I began to probe him—for something seemed wrong—that he had been converted, was saved and was an Episcopalian. So I said, 'Are all your sins forgiven?' 'No, not all.' 'Isn't it rather dangerous to have any sins unforgiven?' 'I suppose it is.' 'Do you want them forgiven?' 'Yes.' I explained a bit to him, and then he got down on his knees to confess. He was going to confess out aloud to me the sins he had committed, but I stopped him and said I didn't want to hear them, but that he had better tell them to God. So we knelt and he told them to God, and then out aloud he asked for forgiveness. I asked: 'Has He forgiven you?' quoting 'If we confess our sins,' etc. 'Yes, He has.' 'Then thank Him.' And he did so. Then he surrendered and *asked for the Holy Ghost*, and thanked, and afterwards when I had prayed he rose up and with tears in his eyes, pressed my hand and said, '*I never had such an experience before.*' Glory be to God. You can imagine I went off to supper as full of joy as a gas balloon. Oh, my, these souls are more than diamonds. I'd far sooner save one soul than be Queen Victoria."

"After tea the leader of the College Y. M. C. A. came and made a full confession, *asked for the gift of the Holy Spirit* and went away knowing he had received. So, bright and believing, he set on doing personal soul-saving work. There is such a lack of this. It seemed the same tale in every place; spiritual darkness because of this not doing personal work. You should have seen the shining face yesterday of this President of the College Y. M. C. A. He had been a Christian two years and had never won a soul. He won his first the night before at my meeting, and yesterday he said he had never been so happy, and never believed he could be so happy—too happy to sleep."

"Then S. came into my room with me for a talk. He came right

full out, confessing, surrendering and receiving the Holy Ghost. Oh, such a change as you cannot understand! He is unrecognizable. We are just about drunk with the Spirit. Oh, such freedom in prayer! We just laughed and thanked and prayed before God."

We hope many ministers and students will read this book.

God grant this centenary celebration of Moody's birthday may cause many evangelists, Bible-teachers and professors to seek that Pentecostal experience, the baptism with the Holy Ghost, which made him such a mighty man of God, such a marvellous winner of souls. In 1893 we heard him for the first time as we spent nearly two weeks with relatives at the Chicago World's Fair. Twice a day we sat at his feet drinking in his words. Several years ago there was another World's Fair in Chicago, which we also visited. But alas, there was no Moody and none upon whom his mantle had fallen. But, "he, being dead, yet speaketh," and we cannot better close this article than with a quotation from one of his last sermons, delivered in Boston, his spiritual birthplace. Speaking of the Baptism with the Holy Ghost he said:

*"See how He came on the day of Pentecost! It is not carnal to pray that He may come again and that the place may be shaken. I believe Pentecost was but a specimen day. I think the Church has made this woeful mistake that Pentecost was a miracle never to be repeated. I believe now if we looked on Pentecost as a specimen day and began to pray, we should have the old Pentecostal fire here in Boston."*

## MEETING LIFE'S PROBLEMS

(Continued from page 5)

ourselves (Heb. 3:14). If we will retain hopefulness and confidence, it will bring us out of seeming defeat.

### MEETING LIFE'S PROBLEMS

General Sheridan was called to a council of war, twelve miles away from his headquarters. While in the meeting, he heard the thunder of battle; he arose, mounted his black steed, and urged the faithful beast to his utmost speed. Upon his arrival he saw his men retreating in disorder. With hopefulness and confidence, he rushed upon the battlefield, and shouted, "Turn boys, turn, we are going back!" They rallied to his leadership, faced the enemy, fought the battle, won the victory, and his name became immortal.

Thus, if we will keep in mind these suggestions: First, keep in a proper mind attitude; second, maintain a courageous spirit; third, learn to be contented; and fourth, be hopeful and confident; and rally to the leadership and commands of the Captain of our salvation, we shall be able to meet life's problems, fight life's battles, complete life's work, and be more than conquerors through Him that loved us, and say with the poet:

"Lead on, O King Eternal;  
The day of march has come;  
Henceforth in field of conquest  
Thy tents shall be our home.

Through days of preparation  
Thy grace has made us strong,  
And now, O King Eternal,  
We lift our battle song."



# The Lord's Healing Touch In My Body

By EMMA N. DIRSTEIN

*(Miss Dirstein was graduated from the Institute in 1918, and was for some years associated with the Missionary Rest Home at Mimico Beach, Ontario. In this article, which first appeared in the Missionary Worker, Miss Dirstein gives an account of a remarkable physical deliverance. It is a simple and effective testimony to God's faithfulness.)*

As a young woman just out of teens, a skin disease began to manifest itself on my nose, two small white marks which opened very gradually. Being unaccompanied by pain, it was not considered serious.

Treatment from local physicians in the first stages of the trouble were injurious rather than helpful as they did not understand the nature of the disease. Later on different specialists were consulted both in Canada and the United States. They were all agreed in their diagnosis, (Lupus Arathematosus) a tubercular condition of the skin.

I had four different kinds of treatments through the years—each extending over a period of months. They were all very severe and I suffered more from the treatments than from the disease. They allayed the trouble for a time but periodically the symptoms would re-appear.

During the fall and winter, when in a run down condition physically and under a severe nervous strain, the disease again reappeared in an aggravated form, and spread rapidly.

Hitherto it had only affected my nose but now my whole face, ears, neck, lips, scalp and also my hands were affected. In the early spring I consulted the skin specialist of the radiology department in Toronto General Hospital from whom I received radium treatment previously. He informed me that nothing could be done as the disease was now too wide spread for radium treatment.

As I left the hospital I was conscious of a strange sense of relief and the thought came in my mind—"Why not give God a chance?"

I was familiar with the truth presented in the Word of God concerning the healing for the body — usually termed "Divine Healing."

I had believed and accepted the teach-

ing theoretically but knew very little about it experimentally.

At the close of a series of special services in the M. B. C. church in my home town, I was anointed and prayed for according to James 5:14, 15. One of the workers said to me as we arose from our knees, "When I see you again your face will be as clean as it was before the disease attacked you. I have the definite assurance that God has heard and answered prayer in your behalf."

The healing did not come instantly as many expected, nothing miraculous took place—on the contrary my condition grew rapidly worse. The enemy put up a strong fight. The skin trouble now became exceedingly painful — there was a constant burning sensation in my face—which affected my eyes. The skin on my hands was so sensitive that it was difficult for me to handle anything. A deep-seated and distressing cough also developed.

A thorough examination by our local physician revealed symptoms of bronchial and lung trouble. He feared tuberculosis and advised that I be taken to a sanatorium. I became so weak that I was forced to take to my bed, where I remained for several months, gradually growing weaker. Very little hope was entertained for my recovery. Then one day without any outward evidence of a change in my condition these words seemed to be whispered in my ear, "The healing has been accomplished." At the urgent request of my physician I submitted to an X-ray examination, and again consulted a skin specialist. The X-ray proved that the doctor's fears were well grounded. Two spots, one in the bronchial tube and one in the lung, were revealed—but praise God! only the scars remained. Just when that healing took place I do not know.

The skin specialist was very much interested, very kind and sympathetic and

even tried to be encouraging, but frankly stated that the medical profession had so far not found a cure for the skin disease.

He prescribed a lotion to soothe the constant burning in my face and hands (for which I was very grateful) but could do nothing more.

About this time again to two different praying friends, the assurance was given of my healing—some of whom I did not know but who had heard of my condition and were praying for my deliverance. It was not a case of their emotions being stirred, or any strange and peculiar manifestations, but their assurances were backed upon promises from the Word. To one was given Psalm 102:13, especially the latter part of the verse, “for the time to favor her, yea, the set time has come.” She had never to her knowledge read that verse before and had no idea where it was found until she hunted it up in her reference Bible.

To several others, James 5:14, 15 was given and on these passages they based their petitions in my behalf.

A marked change became noticeable so far as the skin trouble was concerned. The doctor gazed in amazement when he saw me and exclaimed, “Why I think it perfectly marvelous the way your face has cleared up.” I took the opportunity to testify to the intervention of a Higher Power in my case. His reply was, “We all must admit it.”

From that time a gradual but sure and steady improvement became evident. Space forbids me to mention just how sorely afflicted I was in almost every part of my body.

A dear missionary friend was given the Word that my healing was to be complete in every respect, and I acknowledge with praise and thanksgiving that it has come to pass. I have been made *every whit whole*. For several months past I have been going about as usual, doing a good share of the household duties, attending meetings, etc., with very little strain or fatigue. I do not hesitate to say that my health is better than it has been in many years. In a brief message, given recently at a Thanksgiving service, I was enabled to publicly acknowledge the gracious work of the Lord in my body, to a rather skeptical audience, who knew all about

my condition and were anxious to know what means were used for my restoration. A solemn silence pervaded the meeting and I believe God was glorified and some minds and hearts were enlightened and touched.

For all His gracious goodness to me I have surrendered my body for the *indwelling of His Holy Spirit* to be used in His glad service wherever and whenever He chooses. I submit this testimony for publication for three reasons: First—that His power is still present to heal as of old.

Second—in gratitude to the many dear friends who so faithfully remembered me in my sore need, and whose prayers prevailed.

Third—to encourage those who, like myself, are being tested in body.

“God is still on His throne,

And He remembers His own.”

“Jesus Christ, the same yesterday, to-day and forever.”

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### ALL ELSE IS NOTHING

More than thirty years ago that great man, great thinker and preacher and great saint, Adolphe Monod, lay on his sorely suffering and comparatively early deathbed at Paris. Led in his youth through experiences of complicated doubt and profound melancholy to the foot of the atoning cross of a divine and personal Redeemer, and to the solemn and glad experiences of the work of the Spirit in the believer's life, and to a holy submission and repose before the whole revealed truth of our salvation by grace, he had spent his years and used all his great gifts of intellect and heart “in the defence and confirmation of the Gospel,” with the one longing, loving desire to bring others into the peace and certainty he had found, and to build them up in it. Now he was dying at the age of fifty-four. His beloved ministry was over, and he was looking back on work and onward into the heavenly rest from his Pisgah-top of suffering. One day, in the midst of much physical distress, a few words escaped him, his brief summary of a Christian's peace, strength, aim, and all. I invite my reader with me to make them the motto not only of our death hereafter but of our life this day:

“**All in Christ; by the Holy Spirit; for the glory of God. All else is nothing.**”

Moule.



# The Field Is The World

## Increase of Population in India

British rule in India tends to increase the population through its various services, notably the medical. Better nutrition, the saving of child life, lengthening of adult life, are factors of population increase. The latest estimate of India's population is 360,000,000. This is said to exceed that of China, Tibet, Mongolia, Chinese Turkestan, and Manchukuo by 18,000,000. Moslems in India number seventy-seven-and-a-half millions, which exceeds the combined Moslem populations of Arabia, Persia, Turkey, Egypt, Syria and Palestine.—*World Dominion*.

\* \* \*

## Crime in the United States

Every 45 minutes there occurs a death by violence in the United States. During the last 24 hours, 37 persons have been wilfully murdered throughout the land. Tomorrow there will be another 37, and the day after that. . . . These wilful murders add up to more than 12,000 in the course of a year.

Today 150,000 murderers are at large in the land, mingling with the population. And less than half of them were at any time incarcerated for the murders they committed. An army of 200,000 people now living ordinary lives will commit murders before they die, and their toll will be 300,000 slain. Of these future murderers some will be executed, and some will die in prison—but two-thirds of them (or about 125,000) will never be convicted.

Each year 1,500,000 major crimes are perpetrated in the United States. This does not include petty offenses and misdemeanors, but such crimes as rape, assault, murder, burglary, robbery, and kidnapping, as well as fraud and embezzlement. This is at the rate of one major crime committed every 20 seconds. There are 3,500,000 known criminals in the United States and about 700,000 of them are boys and girls under twenty-one years of age.

Fifteen billions of dollars. That is the

annual crime bill paid by the people of this country. This official estimate is conservative. There are other losses suffered as a result of criminal activities that cannot be expressed in terms of dollars.—*Current History*.

\* \* \*

## Memorial to Dr. Machen

Plans for a million dollar memorial fund to honor the late Rev. Dr. J. Gresham Machen were announced recently. It is proposed to use the fund in endowing the Westminster Theological Seminary in Philadelphia, with which Dr. Machen was connected from its inception, and to erect new buildings. The Rev. Edward H. Rian, president of the board of trustees of the Seminary, has been named chairman of the memorial committee.—*Methodist Recorder*.

\* \* \*

## Superlative Courage

While all the world is going mad there is a call for courage of a far finer and more testing quality than that which today's dictators demand. The response to Christianity of the aboriginal tribes on the remote borders of China's Kwangsi and Kweichow provinces has been very encouraging, and little wonder, because the Chinese who accompanied the missionaries of the Christian and Missionary Alliance in their difficult task were chosen for their steadfastness under persecution. Publicly beaten with bamboo poles, kicked and thumped, or held by robbers who daily threatened their lives — this was the school in which they were trained and fitted for their exacting pioneering journeys into the mountains of the aboriginal tribes.—*World Dominion*.

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## HELP IN SUMMER BIBLE SCHOOLS

Pastors needing teachers to assist in Summer Bible School work are asked to write the Bible Institute at their earliest convenience. A number of competent student teachers are not yet engaged.

## RED SPOTS ON CANADA

The Royal Canadian Mounted Police now carry sidearms, contrary to the tradition of the British police services. The growth of Communism in parts of Canada is largely responsible.

Though the Communist vote was inconsiderable in the Dominion at large, Tim Buck, Red leader, running for the Board of Control in Toronto's latest civic election, polled 31,426 votes, a third of the total and a gain of 1000 per cent since 1930. A Communist was elected to the board of aldermen, another to the board of education. In Manitoba, the Reds sent James Litterick to the provincial legislature. In Winnipeg, they put two members on the city council, two on the school board. Buck, standing for parliament in North Winnipeg in the last federal election, October 14, 1935, was a close third, with 7,276 votes, to the Liberal candidate, who had 8,412. The winner, A. A. Heaps, Jewish Labor man, polled 12,093 votes.

Six years ago, the Communist Party was outlawed in Canada, and Buck and other leaders were sent to the penitentiary after they had definitely allied the party with Moscow and declared their revolutionary intentions. Buck was released on ticket of leave later and managed to get a passport to Spain. The assumption in Ottawa is that the government hoped that he would stay there, but he is back.

The French-Canadian Youth Movement and the influence of the Catholic Church have made Communism impotent in Quebec, but elsewhere it is militant. Red recruiting became so serious in the labor camps set up for jobless single men in the depression that the present government abolished the camps. — **Saturday Evening Post.**

## ESSENTIALS TO SAVING FAITH

(Continued from page 7)

on Christ and His substitutionary work. He trusts all to the One who is able to keep that which is committed unto Him against the day of judgment. It is not a head-faith, but a heart-faith. It is not believing *in* but believing *on*. It is not presuming, but presenting. It is the difference between believing *in* an airplane and believing *on* one.

This faith, in all its characteristics, is vitally essential to salvation whether it be for the past, in the present, or against the future.

## MOTIVES WHICH MOVE

(Continued from page 8)

here that of those converted at sixteen years or younger there were four times as many (41) moved through *fear* as through *love* (10). This reveals to us the fact that even among youngsters (16 or under) the love message wins only one-fourth as many to Christ as "the terror of the Lord."

But a still further fact impresses us relative to those over sixteen. The motive of *fear* claimed 38 of the 110, whereas *only one* over sixteen was moved by *love*. The survey revealed the information that the proportion of those over sixteen moved through *fear* rather than *love* is just 38 to 1. Quite startling! We believe that such a survey among still older people (for our students are for the most part under 30 years) would reveal even a greater percentage moved through fear.

The whole survey reveals the fact that GOD'S messengers stand rebuked for not using this all powerful weapon of fear to promote the salvation of sinners.

## HOW MUCH?

"The love of Christ constraineth us."—II Cor. 5:14.

"The night lies dark upon the earth—  
And we have light;  
So many have to grope their way—  
And we have sight.

"One path is theirs and ours—  
Of sin and care—  
But we are borne along,  
And they their burden bear.

"Foot-sore, heart-weary, they faint  
Upon their way,  
Mute in their sorrow, while  
We kneel and pray.

"Glad are they of a stone  
On which to rest,  
While we lie pillowed on  
The Father's breast."

—R. Wright Hay.



## Promoted to Service Above

On April 3, almost two months before commencement, one of our students, Miss Ailean Rogers, was promoted to service above.

Although she was barely twenty years of age, yet in her short life she had acquired the lessons of responsive-



ness to the divine will more thoroughly than most do in a life time. After her conversion she earnestly sought the Holy Spirit as her Sanctifier and was not satisfied until all doubts were removed as to His abiding presence. In her personal devotion to Christ, in her life of intercessory prayer, in her sacrificial and self-forgetful spirit, and in her eagerness to bring others to the Savior, she was nothing less than a true Christian. She possessed a modesty and winsomeness that are the true marks of Christian womanhood.

Miss Rogers lived with her sister, Mrs. Kenneth Hyman, while attending the Institute. Her home was near Van Wert, Ohio, and she was a member of the Grand Victory Evangelical Church. Her parents, Mr. and Mrs. Charles Rogers, with true faith and hope accepted the loss as one of the "all things" that work together for good. Miss Rogers, with her sister Eloise, was a second-year student and was active in gospel team work.

Miss Rogers was only absent from school one day before she underwent an emergency operation for appendicitis early on March 24. She passed away on April the 3rd after a period of patient suffering. Ten minutes before her death she became fully resigned that it was not God's will to heal her and she quietly

prayed, "Not my will, but Thine be done." Then addressing her Master more directly, she said, "Lord, I will be with you throughout eternity."

The large country church north of Van Wert was more than filled for the funeral, which was conducted by Rev. S. A. Witmer. His theme for the occasion was "Ready"—a single word that epitomized her life. The text was II Sam. 15:15, "Behold thy servants are ready to do whatsoever my Lord the King shall appoint." Five things were involved in this confession of loyalty: (1) Readiness to subordinate personal preference for the will of the King, (2) Readiness to suffer for the King, (3) Readiness to live for the King, (4) Readiness to die for the King, and (5) Readiness to serve the King in the ages to come. It was pointed out that life did not turn grey and become a humdrum existence for Miss Rogers when she consecrated her all to Christ. Life then was lived in its fulness and by losing all she gained all. An appeal was made to the many young people present to fill the gap in the ranks and to serve Christ with the same readiness of mind.

"Ready to suffer grief or pain,  
Ready to stand the test;  
Ready to stay at home or send  
Others, if He sees best.

"Ready to go, ready to bear,  
Ready to watch and pray;  
Ready to stand aside and give,  
Till He shall clear the way.

"Ready to do, ready to think,  
Ready with heart and brain;  
Ready to stand where Jesus bids,  
Ready to bear the strain.

"Ready to speak, sinners to warn,  
Ready o'er souls to yearn;  
Ready in life, ready in death,  
Ready for His return.

"Ready to go, ready to stay,  
Ready my place to fill;  
Ready for service, lowly or great,  
Ready to do His will."

# At the Bible Institute

## B. I. WOMEN'S CHORUS TOUR OHIO

The Bible Institute Women's Chorus of twenty voices made a four-day itinerary in Northern Ohio, April 16-19, presenting the Gospel in hymns and sacred songs. Services were held at St. John's Mennonite Church, Pandora, Ohio; Trinity Baptist Church, Lorain, Ohio; The Missionary Church, Cleveland, Ohio; the Bethel Tabernacle, Cleveland, Ohio; in the High School Auditorium, Archbold, Ohio.

A hearty reception was given the chorus in all of these church communities. It was fully manifest that there is still a genuine appreciation for the time-tried sacred music of the Church when presented by spiritual talent. The chorus was under the direction of Mrs. H. E. Wiswell, who has coached the women's Gospel teams during the year.

\* \* \*

## GOSPEL TEAM ACTIVITIES

A bus load of students, including various musical groups, and Rev. B. F. Leightner of the faculty conducted week-end services at the Pandora Missionary Church, April 3-4. A liberal offering was received for the liquidation of the Bethany Hall indebtedness in connection with this visit. Rev. Armin Steiner of the class of '26 is pastor of the church.

Week-end services were conducted by a bus load of students including two Gospel teams, Professors Raymond Weaver and Alfred Zahlout, and Dean S. A. Witmer, at the Zion Mennonite Brethren in Christ Church of Elkhart, Indiana, April 10-11.

A team composed of the Misses Seger, Baumgartner, Woods, and Wiederkehr, and Mr. Paul Rupp ministered at the Friend's Church of Farmland, Indiana, April 11. Rev. and Mrs. Franklin Chant of the class of 1923 are in charge of this church and are standing uncompromisingly true to the full-orbed Gospel of their Alma Mater.

Mr. Clarence Farmer has been carrying

on revival services in his student pastorate at the Methodist Protestant Church at Lincoln, Indiana. A number of teams have alternately assisted in this series of services. Rev. Wm. Uphold of the class of 1936 was the evangelist.

Mr. Herman Wagner and a recently organized men's quartet composed of Milton Noble, Donald Kelly, Clayton Weiker, and Paul Rager conducted services at the Bluffton, Ohio, Missionary Church, April 18. Rev. Clifford Grabill of the class of 1929 is the pastor of this growing church.

Mr. Roy Johnson and a men's quartet composed of Messrs. Geiger, Woods, Stout, and Clough conducted a week-end revival at the church of which Rev. Paul Steiner of the class of 1930 is pastor on April 18.

Kenneth and David Rupp conducted a missionary service at the Defenseless Mennonite church at Grabill, Indiana, April 11. On the same date and in the same city a team composed of the Misses Grant, Amstutz, McAuley, and Likens and the Messrs. Eugene Miller and John Knopp conducted the Sunday evening service at the Missionary Church. Rev. Harvey Mitchell of the class of 1929 is the pastor of this church.

\* \* \*

## MISS LUELLA MILLER RESIGNS AS INSTITUTE MATRON

Miss Luella Miller who has served as matron at the Institute during the past two years was suddenly called home on account of the accidental death of her father at Van Wert, Ohio. Being needed to help meet this emergency in her home Miss Miller has been unable to return to her post of duty.

Miss Miller was graduated in the class of 1933. She has endeared herself to the present student body and fellow workers at the Institute, who join in sympathy with her for her great bereavement and who will miss her congenial presence.



# With The Fellowship Circle

## Miss Minnie Brindley, '18

"I am always so glad to hear of the locations and duties of members of the Fellowship Circle. There is a God-given tie that binds us together. I am at present not well in body and am staying with relatives here in Swanton, Ohio. Yesterday I was privileged to read of the wonderful healing of Miss Emma Dirstein of Elmwood, Ontario. She is a classmate of the B. T. S. of 1918. It was such an inspiration to me to read it. My heart goes out in praise to Him, and may the Lord's full blessing rest upon the message of the **Bible Vision** is my prayer." Swanton, Ohio.

## Mr. Ivan Hodgson, '33

"At present Brother Eldon Mitchell and I are assisting my brother Harold in some meetings at Empire. The Lord is blessing." Gladwin, Michigan, April 12.

## Mrs. Helen Nash, '32

Mrs. Helen Nash (nee Helen Klingensmith) is the happy mother of two sons, Charles and David. She lives at 1709 East 85th Street, Suite 4, Cleveland, Ohio.

## Miss Ruby Lundgren Returns to China

Miss Ruby Lundgren, '19, left Chicago on April 5th and sailed from Vancouver on April 10th for her third term of service with the China Inland Mission. May our prayers follow her in her ministry of faith and love.

## Miss Martha Amstutz Detained in Homeland

Miss Martha Amstutz, now living at Royal Oak, Michigan, has had a keen disappointment in being detained in the homeland on account of an unfavorable medical report. She had intended sailing this spring for French West Africa with the Christian Missionary Alliance, and was practically prepared to go. She continues to believe that the Lord will yet fully open the way. May we as "workers together" pray for God to overrule this apparent hindrance.

## Mrs. William Dillon Severely Injured

On April 14, a severe electrical and wind storm struck the south part of Fort Wayne, unroofing several homes, demolishing garages, and blowing over the huge chimney of the Rediger Temple. Tons of brick and debris crashed through the roof while a service was in progress, severely injuring Mrs. William Dillon, nee Mildred Leightner. She was playing a piano at the time and was half buried by falling bricks. It appears nothing short of miraculous that she escaped with her life. She suffered two broken vertebrae, besides cuts and bruises. According to late reports she is convalescing remarkably well in the Lutheran Hospital.

## Rev. and Mrs. Paul Ummel Returning to Nigeria

Rev. and Mrs. Paul Ummel of Elkhart, Indiana, are now on their way back to Nigeria, where they are working with the United Missionary Society among a pagan tribe that has succeeded in resisting the influence of Mohammedanism. Mr. Ummel graduated from the Bible Institute in 1924 and Mrs. Ummel, nee Phoebe Brenneman, in 1928.

## Mrs. S. D. Tung Writes from China

Mrs. Samuel D. Tung, nee Mary Lee of the class of 1923, wrote recently testifying to God's faithfulness to her and her family of four girls. Mr. Tung had two serious illnesses but has recovered in answer to prayer. Quoting from the letter, she says, "October 11th, 1936, my third daughter Dorcas got sick, had high temperature and dysentery. For two weeks she was unconscious. We nearly lost her. Many prayers went up for her. Thank God, for He heard our prayer and healed her."

Mr. and Mrs. Tung are living at Chiao-tso, Honan Province. Mr. Tung is employed as a mining engineer with the Chung Fu Mining Joint Administration. They belong to a Christian Church that is favored by a godly man who knows his Bible and is experienced in the Lord's work.

# 1937 Commencement

## Rev. R. R. Brown Chosen Commencement Speaker

The Rev. R. R. Brown of Omaha, Nebraska, District Superintendent of the Mid-Western District of the Christian and Missionary Alliance, has accepted the call of the Senior class to bring the Commencement address May 27. Rev. Brown is well known for his radio broadcast in connection with his work as pastor of the Omaha Gospel Tabernacle. He will also be remembered by the people of Fort Wayne for his ten-day ministry two years ago.

## Program of Commencement Week

Baccalaureate Sermon, Rev. Paul Updike.....	May 23, 8 P. M.
Senior Class Night.....	May 24, 8 P. M.
Student Recital.....	May 25, 8 P. M.
Fellowship Circle Supper.....	May 26, 4:30 P. M.
Annual Concert.....	May 26, 8 P. M.
Graduation Exercises.....	May 27, 10:30 A. M.

All services are scheduled Central Daylight Saving Time. The Fellowship Circle Supper will be at Foster Park, west of the Institute campus.

All other services will be held at the First Missionary Church except the Senior Class Night Program which will be held at the Institute chapel.

## THE SENIOR CLASS ROLL

The 1937 Senior Class has twenty-two members graduating from the various courses of study:

### *Theological Course*

Willis Woods  
Clarence Farmer  
Howard Eicher

### *Bible Course*

Ella Lishman  
Mrs. Roma Clark  
Edith Ehlke

### *Bible Academic Course*

Florence Robison  
Dorothy Jones

### *Bible-Music Course*

George Powers  
Sylvia Zimmerman  
Dorothy Wiederkehr  
Alyce Tullock  
Myron Rodebaugh  
Joyce Kraft  
Lorraine Houser  
Irene Ginter  
Donald Eicher  
Lucille Niswander

### *Missionary Course*

Vincent Rupp  
Kenneth Rupp  
Lillian Hook  
Irene Dillender



# RESERVATIONS

for

## Bible Seminar

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*NOT TOO LATE TO ENROLL*

*For This*

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To Pastors, Missionaries, Bible Teachers  
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**Bible Seminar in the Gospel of Luke**

**JUNE 21 - 26, 1937**

at the **BIBLE INSTITUTE**

with

**Dr. Howard T. Kuist**

*(Head of the Department of New Testament Language and  
Literature in the Biblical Seminary of New York)*

The facilities of the Bible Institute are at the disposal of the seminar. The cost of the entire period including board, room and tuition is \$8.50. For those who will not board at the Institute, the cost is \$4.00 per person. The first of the fifteen class sessions will begin at 2:30 o'clock Monday afternoon, June 21. The seminar closes the Saturday noon following.

Please notify us at your earliest convenience of your intention to attend. Applicants received until quota is filled. Address:

**Bible Institute**

**Fort Wayne, Indiana**